

בראתי יצר הרע ובראתי לו **תורה תבלין**

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שבת קודש פרשת לך לך
 Shabbos Parshas Lech Lecha

ח' מר חשוון תשס"ה - October 23, 2004

הדלקת נרות שבת - 5:47 (Monsey, NY)	מנחה גדולה / שבת - 1:10
שקיעה של ערב שבת - 6:05	שקיעה של יום השבת - 6:03
זמן קריאת שמע/מ"א - 9:15	צאת הכוכבים / מעריב - 6:53
זמן קריאת שמע/הגרי"א - 9:51	צה"כ / לשיטת רבינו תם - 7:15

מדעת עליון

שאם לוט היה יכול לוותר על הקירבה לאדם קדוש כאברהם אבינו בגלל חמדת הממון, ע"כ אין זאת אלא אחרי שנעשה אפיקורס, ובלבו פנימה אמר בודאי "אי אפשר לא באברהם ולא באלקיו". כי מה נורא ההפסד של מי שאינו עומד בנסיון ומוכן לנטוש את הצדיק ואת אלקיו בגלל תאוות הממון. הרי אברהם זוכה לשכר נצחי אשר אין לשער את ערכו, ואילו לוט מפסיד את העושר שאותו חמד כ"כ ונשאר עני יותר משהיה.

ויאמר לאברהם ידוע תדע כי גר יהיה זרעך וכו' (טו-יג)
 איתא במדרש "כת' ידוע תדע' - ידוע שאני מפזר, תדע שאני מכנס. ידוע שאני ממשכן, תדע שאני פרקן. ידוע שאני משעבדן, תדע שאני גואלך" ע"כ דברי המדרש. מפרש האדמו"ר מאלכסנדר, הרה"ק ר' ירחמיאל ישראל יצחק זצ"ל, בס' ישמח ישראל, שבדאי בעת שבא אל האדם איזה סיבה לא טובה ח"ו, ממרירות נפשו ומגודל צרתו נחשך לו אור הדעת ומתרעם ומהרהר על הדינים. אבל באמת צריך האדם לשום אל לבו ממקור מי יצא הדינים? ממקור הרחמים רבים, ויאמין שהכל היא לטובתו, כי מפי עליון לא תצא

ויבחר לו לוט את כל כנען הירדן ויסע לוט מקדם ויפרד איש מעל אחיו וגו' (יג-יא)

פרש"י ומדרש אגדה, הסיע עצמו מקדמונו של עולם. אמר אי אפשר לא באברהם ולא באלקיו עכ"ל. הנה מבואר בפרשה זו שיש ב' בני אדם אשר הועמדו בפני נסיון העושר, וכ"א מהם בחר באופן שונה מחבירו. כשהציע מלך סדום לאברהם אבינו רכוש רב, ואמר אברהם "אם מחוט עד שרוך נעל ... ולא תאמר אני העשיתי את אברם". בזכות הויתור הזה זכה אברהם למצות ציצית ומצות תפילין. שכן עצום טמון בשתי המצות שעתידיים צאצאי אע"ה לקיים במשך דורי דורות מידי יום ביומו. והשני הוא לוט אשר הלך עם אברם במשך רב, אבל כשהגיעו לפרשת דרכים אומר עליו הכתוב "וירא את כל כנען הירדן כי כולה משקה ויסע לוט מקדם". הרי חמדת הממון מעבירה אותו על דעתו, ועזב אדם קדוש כאברהם ומתחבר עם אנשים רעים וחטאים בסדום, ואמר "אי אפשר לא באברהם ולא באלקיו". וקשה, הא לא מצינו דברים כאלה בפי לוט, ומנין למדו חז"ל שלוט אמר דברים חמורים אלה? ומבאר הגמ"ר שמחה זיסל זיו זצ"ל, האלטר מקלם

THE FIRST BERACHA OF SHEMONA ESRAI

"ואעשך לגוי גדול" - זהו שאומרים אלקי אברהם (פסחים ק"ז:)
 The above *gemara* is teaching us that although Hashem grants His Name only to a full nation, He granted it to Avrohom Avinu as well, since he founded a nation.

The first *beracha* of שמונה עשרה is known as the "ברכת האבות", and is the most important of the 19 *berachos*. If one was not able to concentrate by all the rest of the *berachos*, he has still fulfilled his *tefillah* obligation. However, if one did not concentrate on the words of "ומגן אברהם" (until "ברכת האבות"), he is not יוצא and technically must *daven* over. Nowadays, we do not *daven* over (1), since we fear that one may lose his concentration a second time. It remains though, that in such a case, one has not fulfilled his *tefillah* obligation. This being the case, it is imperative for everyone to understand the meaning of each and every word, and to recite them slowly enough to be able to concentrate on their meaning.

One should not recite "ברכת האבות" while enduring disturbing circumstances that will not allow him to concentrate. He should allow his mind to settle, although he should be sure not to wait too long as to miss the זמן of that *tefillah*. **Note of advice:** It is preferable for a smooth-flowing *tefillah*, to be מכוון the Hebrew words, rather than to mentally translate them. Mentally translating the words should be done while saying them, or at least before or

(1) רמ"א או"ח ק"א: (2) שו"ת עמק תשובה א' דף צב-מ"ר מתניהו שלומון שליט"א (3) משנה ברורה ק"א: (4) ביאור הלכה שם: (5) שם (6) אש"י ישראל יא: (כג) (7) מאת מרן החזון איש זצ"ל (8) הליכות שלמה א: (9) בית יוסף או"ח ק"א

הוא היה אומר....

R' Shaul Nathanson ZT"l (Divrei Shaul) would say:

"The Jewish people are likened to stars, in that from the earth they seem very small, but in the heavens they are actually immense. On earth, the nations of the world may consider the Jews to be of little significance, but in heaven, they are of primary importance."

R' Meir Simcha Hakohen of Dvinsk ZT"l (Meshech Chochma) would say:

"Why are those who bless Avrohom referred to in the plural, and those who curse him in the singular? Because when people will see that those who bless the Jews are themselves blessed, and those who curse the Jews are themselves cursed, there will naturally be a surplus of well-wishers and very few cursers!"

A Wise Person would say:

"The difference between a smart person and a wise person is that a smart person knows what to say and a wise person knows whether or not to say it."

MAZEL TOV RABBI & MRS YOSSI BRECHER ON THE BIRTH OF THEIR DAUGHTER RAIZY יוני

airplanes. Later on, I checked with the army. There hadn't been any airplanes in that area at the time. <i>Hakodosh Baruch Hu</i> had shown them those planes to save our lives. I have seen the hand of <i>Hashem</i> with my own eyes. How could I not believe in <i>Hashem</i>, or follow in His ways?" TORAH GEMS		הרעות וכ"ז הוא לטובתו, ומתוך צרה ימציאו פדות ורוחה. וכמו"ש בזוה"ק "לית נהורא אלא האי דנפיק מגו חשוכא", וע"י שימצא בדיון שורש חסד, נעשה הכל חסד ונמתק הדיון בשורש חסד זה שנמצא בו. וזהו משאמר הקב"ה לאברהם אע"ה "ידוע תדע" - כלומר, שישפיע אור הדעת לבניו אחריו, כי בעת שיהיו ח"ו בעת צרה, יידעו ידיעה אמיתית ויאמינו בהשי"ת שהכל הוא לטובתם, והיא אהבה מסותרת, והתכלית
ויאמר ה' אל אברם לך לך מארצך ממולדתך ומבית אביך אל הארץ אשר אראך וגו' (ו-יב) When Avrohom Avinu received the command to leave his home and to set out on his journey to Eretz Canaan he was accompanied by his wife, Sarah, his nephew Lot, and a large entourage of disciples and servants. However, there was one prominent member of his family who was not among them. His father, Terach, who was then one hundred and forty-five years old, was left behind in Charan. But how could Avrohom abandon his elderly father? Who was to care for him? Why did he ignore the all-important <i>mitzva</i> of <i>Kibbud Av</i>, the <i>mitzva</i> to care for a parent? R' Moshe Wolfson Shlit"a gives us a keen understanding. The <i>Medrash</i> explains that <i>Hashem</i> told Avrohom, "<i>You are exempt from the mitzva of honoring your father. No one else in the world is exempt from this mitzva.</i>" Avrohom was unique in this respect. The <i>mitzva</i> of <i>Kibbud Av</i> did not apply to him. Why was this so? The reason was because <i>Avrohom Avinu</i> was the first member of a new species. A species derived of a pure <i>Emunah</i> - (complete) faith, in <i>Hashem</i>. His heart was charged with this belief and it was this legacy that he imbued to his offspring. The defining characteristic of this new species was <i>Emunah</i>, a hereditary knowledge of <i>Hashem</i>. Thus, Avrohom was not a continuation, or even an improvement, of what Terach was. He was not obligated to show <i>Kibbud Av</i> for Terach because in the deepest sense Terach was not his father. Avrohom was the first link of a new chain, a new beginning, and that was also why Avrohom was commanded to travel to <i>Eretz Canaan</i>.	הקמותי את בריתי ביני ובינך זרעך אחריו לברית עולם ונתתי לך את ארץ מגורייך וכו' (יז-ז,ח) Immediately after <i>Hashem</i> told Avrohom that he would be a "father of a multitude of nations," <i>Hashem</i> gave him the <i>mitzva</i> of <i>Bris Milah</i>, which was meant to set him apart from the rest of mankind. <i>Hashem</i> then gave Avrohom an added promise, saying, "<i>I will sustain My covenant between Me and between you and your descendants after you throughout their generations an etemal covenant ... The whole land of Canaan shall be your eternal heritage.</i>" Why did <i>Hashem</i> promise <i>Eretz Yisroel</i> to Avrohom at this point? After all, <i>Hashem</i> already had pledged it to him at the <i>Pact Between the Halves</i> - ברית בין הבתרים Explains the <i>Netziv</i>, R' Naftali Tzvi Yehudah Berlin ZT"L, the mission of spreading the belief in one G-d was given not only to Avrohom, but also to his descendants. They, too, were charged with disseminating monotheism throughout the world. For this reason, Avrohom and his descendants were given the <i>mitzva</i> of <i>Bris Milah</i> in order to keep them from thinking that in order to spread the knowledge of <i>Hashem</i> they would have to mingle with the nations and adopt their lifestyle and customs. The act of <i>Milah</i>, the physical sign of separation, lifted Avrohom to an exalted spiritual plane, setting him apart through his faith and his <i>Torah</i>. This being so, his descendants might fear that they would forever wander to the four corners of the earth, exhorting people to believe in <i>Hashem</i> without a prospect of ever settling down in a land of their own. It was then that <i>Hashem</i> repeated His vow, reassuring Avrohom that ultimately his descendants would return to <i>Eretz Yisroel</i>.	מעשה אבות....סימן לבנים וירק את חניכיו ילידי ביתו שמונה עשר ושלוש מאות וירדף עד דן וגו' (יד-יד) A colonel in the Israeli Army during the Sinai Campaign in the 1950's became a full fledged <i>Ba'al Teshuva</i>. The story of how this came about was revealed by him a little after he left active duty: "A few months ago, I was sent to lead a fleet of fifteen tanks into Egyptian territory. My men were fully trained. We knew how to travel through the desert, and our mission was proceeding as planned. Then, out of nowhere, I spotted sixty Egyptian tanks. We were outnumbered! Not just that, but each of their tanks was faster and more powerful than any of ours. I could see no way out for us. This was it! It would only be a matter of minutes before they spotted us and attacked. I called the men together. 'I'm afraid this is the end for us. I'm sorry to have let you down, but there's nothing I can do to help us.' 'Are you giving up?' a voice suddenly called out. Startled, I turned to see who was speaking. A <i>chassid</i> with <i>payos</i> and <i>tzitzis</i> had stood up in the middle of the group. 'Listen, if you're giving up, then permit me to take charge.' I couldn't believe what I was hearing. What did he see that I was missing? There was no way out of our situation. Still, I was impressed by his confidence. 'Sure, why not?' I agreed. 'Okay, here's your instructions,' the <i>chassid</i> told us. 'We will go full force ahead. When I give the signal, every one will scream with all his might <i>ישמע ישראל ה' אלקינו ה' אחד</i>! Then shoot your first round of ammunition. With the help of the <i>Ribbono Shel Olam</i>, we will survive.' Doubtfully, everyone got into position, and the tanks started moving. The <i>chassid</i> gave the signal, and everyone screamed, '<i>Shema Yisroel</i>', following it with a round of fire. When the smoke cleared, we saw an amazing sight. All sixty Egyptian tanks had stopped where they were, and the leader had raised the white flag. I couldn't figure out what had happened, but I didn't want to lose the opportunity. I quickly took back command of the unit and I announced in Arabic that all the Egyptians should leave their tanks with their hands up. The men all walked out of their tanks and began to come towards us. Their commander was leading, still holding the white flag. 'You see!' I said triumphantly to the commander, when he came close enough. 'We are more powerful than you!' 'Don't be ridiculous,' he snapped. 'How can you be more powerful? We have sixty tanks, and you have only fifteen. We caught sight of you in the distance, and we came here just to finish you off.' 'So, why didn't you?' I wanted to know. The Egyptian commander glanced up at the sky. 'We saw those twenty airplanes flying above us. There was no way we could have withstood them. They would have destroyed us completely! So we gave up.' The colonel continued his story with a hushed tone. "I looked up in the sky, and I didn't see any